



A Sufi Message

God Realization, Self-Realization The Teacher and the Pupil

Selected Teachings by Hazrat Inayat Khan
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*One thing is true: although the teacher cannot give the knowledge,
the teacher can kindle the light if the oil is in the lamp.*

– Hazrat Inayat Khan –

No one can give spiritual knowledge to another, for this is something that is within every heart. What the teacher can do is to kindle the light which is hidden in the heart of the disciple. If the light is not there, it is not the fault of the teacher. There is a verse by Hafiz in which he says, 'However great be the teacher, the teacher is helpless with the one whose heart is closed.' In ancient times, the disciples of the great teachers learned by a quite different method, not an academic method or a way of study. The way was an open heart. With perfect confidence and trust they watched every attitude of the teacher, both towards friends and towards people who looked at the teacher with contempt.

***Note:** While working, visiting, and studying in Konya, Turkey I frequently visited the religious school, called a Madrassa, of Mevlevi Order. The Dervish Lodge and Madrassa is where students and teachers lived and practiced together in the Mevlevi Order. New students had to sit in stillness for 3 days while they were tempted by the sounds and smells of the kitchen. (Niche described here.) Once they passed this test, there was another 1001 days of training, followed by 40 days of testing, before one qualified as a Dervish and was admitted into the Mevlevi Order. (That is just shy of a three-year process.)*

[Students] watched their teacher in times of trouble and pain, how the teacher endured it all. Students see how patient and wise the teacher is in discussing with those who did not understand, answering everyone gently in their own language. The teacher shows the mother-spirit, the father-spirit, the brother-spirit, the child-spirit, the friend-spirit, forgiving kindness, an ever-tolerant nature, respect for the aged, compassion for all, the thorough understanding of human nature. In this way the disciples learns something that no discussion or books on metaphysics can ever teach. That is that all thoughts and philosophy arise in the heart.

It is therefore important that a student give up all preconceived ideas before starting in a spiritual path under the guidance of a spiritual teacher. If a student compares their own preconceived ideas with the ideas of the teacher, it is most probable that they will not agree, and **the one who is sure of their own ideas need not go under a discipleship.**

The Sufi instead takes the path of *annihilation*, and, by the guidance of a teacher on the path, finds at the end of this journey that the destination was their very *Self*.

A person may either study for a thousand years, or a person can get directly to the source to see if they can touch the root of all wisdom and all knowledge. In the center of the emblem of the Sufis there is a heart; it is the sign that from the heart a stream rises, the stream of divine knowledge.

Note: Our spiritual teacher, our Murshid, is our guide – our sherpa – guiding us to this *'heart stream, the stream of divine knowledge'*. Murshid described this process in this way: *"The work of the spiritual teacher is like the work of Cupid. The work of Cupid is to bring two souls together; and so is the work of the spiritual teacher: to bring together the soul [of the mureed] and God."* In order for this process to take place there must be an *opening*.

Practice: Ya Fattah – Oh Divine Opener (yaa fat-TAAḤ)

- Al-Fattah means both to begin and to open.
- Ya Fattah opens our heart to the infinite possibilities of the divine presence, and this opening is continuous.
- Ya Fattah clears the veils of darkness over our heart to uncover the light within.
- Al-Fattah is the power to clear the way of obstacles and open your path for success.
- Ya Fattah is a very powerful practice because, even in the midst of despair, it brings the possibility of awakening to love and ecstasy.
- Ya Fattah is an enlightenment that keeps happening. It is continuous. (Note: Like Rumi says: *"I become a waterwheel, turning and tasting you, as long as water moves."* As long as water moves, what does it mean? It means that we are always journeying towards the goal, and the goal is to reach the heart stream from which arises the *'stream of divine knowledge'*).

Sufis have no set belief or disbelief. Divine light is the only sustenance of their soul, and through this light they see their path clearly. The Murshid's work is to kindle the fire of the heart, and to light the torch of the soul of their mureed (student) while journeying through the path of evolution.

It is not that a Murshid (Teacher) gives their knowledge to someone else. It is not possible to give one's knowledge that way, so the Murshid does not profess to be able to do this or that. The Murshid's work is to help another person to find out for their own self, to discover for themselves what is true and what is not. The Murshid is a guide along the path. The Murshid is the one who kindles the light that is already in the Mureed.

Practice: Ya Nur (yaa NOOR), Ya Hadi (yaa haa-DEE) while glancing on a portrait of Murshid

Ya Nur – Oh Divine Light (Note: Describe relationship between Ya Fattah and Ya Nur)

- While Ya Fattah clears the veils of darkness over the heart to uncover the light within, Ya Nur is the Divine Light that illuminates the heart.

- While Ya Fattah clears the veils of darkness over the heart to uncover the light within, Ya Nur is the light that clarifies and reveals.
- Ya Nur is the light of wisdom and guidance.

Ya Hadi – Oh Divine Guide (yaa haa-DEE) (Note: Describe relationship between Ya Nur and Ya Hadi)

- While Ya Nur is the light of wisdom and guidance, Ya Hadi guides the hearts to the knowledge of this essence of Divine Light of wisdom and guidance.

Repeat from Above: A person may either study for a thousand years, or a person can get directly to the source to see if they can touch the root of all wisdom and all knowledge. In the center of the emblem of the Sufis there is a heart; it is the sign that **from the heart a stream rises, the stream of divine knowledge.**

Practice: Ya Fattah, Ya Nur, Ya Hadi

- *View Photo of Murshid while reciting above wazifas.*
- From the prayer Khatum:
- *Open our hearts (Ya Fattah) that we may hear Thy voice which constantly cometh from within (Ya Hadi.)*
- *Disclose to us Thy Divine Light (Ya Nur), which is hidden in our soul that we may know and understand life better.*

Rumi says: “*What you seek is seeking you.*” Our Murshid, Our Guide shows us both how to seek and what it is we are seeking.

- Khatum
- Dedication of Merit
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